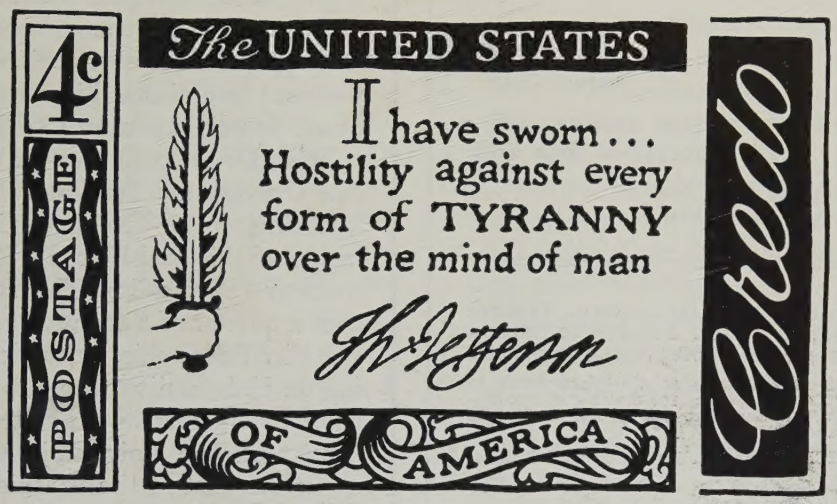
THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



The Unitarian Thomas Jefferson to

his Universalist friend, Dr. Benjamin Rush

The abbreviated quotation on the new commemorative stamp design pictured above is part of an affirmation which President Jefferson wrote to Benjamin Rush in 1800. Commenting on his faith, the third president of the United States said, "I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man."

Volume CXLII April, 1960 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to cooperate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

April, 1960 — No. 4

The cover pictures the design of the third in the credo series of commemorative United States four-cent stamps. This stamp, which will be first placed on sale, May 18, next, at Charlottesville, Virginia, is of special interest to Unitarians and Universalists. Mr. Jefferson wrote this in a letter to his Universalist friend, Dr. Benjamin Rush, of Philadelphia. The greater part of this letter is reprinted in this number under the caption **Thomas Jefferson to Benjamin Rush.**

Gordon B. McKeeman, minister of St. Paul's Universalist Church, Palmer, Massachusetts, well-known and frequent contributor, writes not from professional observation, but from intimate personal experience his moving and beautiful essay, **Some Dimensions of Death.**

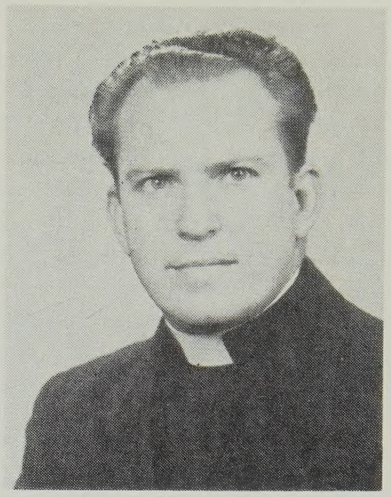
Ethel D. Fritts sent us the compact **Report of the Universalist National Memorial Church,** Washington, D. C. The activities and achievements of this parish are of interest and concern to every Universalist. This is so because a little over a quarter of a century ago, the national Universalist Fellowship persuaded the local Washington Universalist people to become a national church. This parish has since then and is now a project of The Universalist Church of America as well as that of the Washington Universalists. In recent years, the Washington Society has assumed the entire financial load of our national church.

J. Henry Hanhisalo, minister of the Universalist Church of Assinippi, Massachusetts, was an active worker in the church-aid program, sponsored last summer by the National Association of Universalist Men. **Faith, Hope and Universalism** is the substance of a sermon which Mr. Hanhisalo preached at Red Hill, North Carolina during the course of the program last summer.

Gale W. McGee, United States Senator from Wyoming, one-time professor of history and government, was the guest speaker in the Universalist Church of the Divine Paternity, New York City, Sunday, March 6. Senator McGee spoke in the New York Church's series on Religion in American Life. **Which Way Americans?** is the text of this brilliant teacher-senator's challenge to our citizenship.

Some Dimensions of Death

Gordon B. McKeeman



"Betwixt them and the gate was a river, but there was no bridge to go over: the river was very deep. At the sight, therefore, of this river, the Pilgrims were much stunned; but the men that went with them said, 'You must go through or you cannot come at the gate. . . .' They then addressed themselves to the water; and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, 'I sink in deep waters, the billows go over my head, all his waves go over me.'
"Then said the other, 'Be of good cheer, my brother, I feel the bottom, and it is good.'"

EVERY minister stands, on some occasions, around graves with grieving parents or grieving children or both. We witness by sickbeds the gradual wasting away of bodily vitality, and know the struggles of human beings to adjust to what appears imminent and inevitable — the death of a loved one. We see the shock of sudden passing by accident. The minister, particularly, is expected to put into words that are helpful some of the meanings contained in these experiences. None who have not done so can know how inadequate words are to express the deepest emotions of the human heart. Love, longing, anguish, ecstasy and death all elude our words.

Yet there are some dimensions of death that we can communicate. Most obvious is the dimension of tragedy. Life is, more often than not, highlighted by painful experiences. Hopes are unfulfilled; frustration, defeat, discouragement and the struggle to overcome these feelings are undeniably aspects of life. This continuing struggle ends in death. This is tragedy. The leading character is by some limitation or passion brought to a catastrophe. Added to the fact of death itself is the severing of human comradeship. John Donne underlined a fact of our existence in his moving meditation with these words, ". . . do not send to know for whom the bell tolls; it tolls for you." Our lives are intertwined and interdependent. When two trees grow too closely together, their roots and branches interlaced, the removal of one leaves the other stunted and distorted.

Unfortunately, the dimension of tragedy in life is too little spoken of among us in realistic and unsentimental language. We talk euphemistically of life as "a vale of tears" or "the prison house of the flesh." Yet when we are confronted by it, we are often moved to tears, because we are suddenly reminded that life does have its tragic dimension. The sense of loss, the wrench of the uncontemplated severing of human comradeship, the consciousness of the fragmentary nature of human living are reminders of this dimension of life.

While the dimension of tragedy is the most apparent, life has redeeming dimensions as well. Sometimes death focuses our attention upon the dimension of heroism in life. We are accustomed to use the word "heroism" to denote a dramatic risking of one's life for some beloved object, person or goal. Perhaps our use of the word is too limited. Shall we not describe those who face the dimension of tragedy in life every day with courage and persistence by the word *heroic?* Think of people you know, struggling against perplexity, pain, defeat, despair. Yet they go about their tasks, however humble, with fidelity and vigor. They laugh and smile and sing cheerful songs and wave at friends who also battle against heavy odds. They think life is worth sharing. They beget children. They share and sacrifice and go without, so that their children can have more of the good things and perhaps a little less of the pain and tragedy. So they march, day by day, heroes by the millions, who, without fanfare, praise or hope of reward save that of hearts content in a worthy effort made, wrest beauty from ashes and the oil of joy from mourning. And in the process, their lives garner purpose and meaning and direction.

Another of the redeeming dimensions is compassion. A common experience of those bereaved

is expressed so often in these words, "I never knew I had so many friends!" Faced with the dimension of tragedy, human beings have learned not only heroism. They unite to outwit the common foe. In a thousand, quiet, gentle, understanding ways, we dry one another's tears, and still the sobs, and share the warmth of human companionship. No one who is not completely insensitive can miss the message — we are together in this life, and we shall stand by one another in the face of pain and tragedy and catastrophe. Even when our feelings lie too deep to be spoken; our silence, the wordless expression of grief, brings a sense of intimate concern that supports and uplifts. In these ways, at least, life is redeemed from tragedy — that we are capable of heroism and compassion.

Even when our hearts seem too full to contain another thought, we cannot escape a sense of mystery in death. All our vaunted scientific knowledge seems somehow insignificant. Thoughts of life and death throng our breasts. We are told by our heritage and tradition that there is another and greater life beyond the grave. Yet the appearance of death seems so final. We confront a mystery. Is the grave the end or the gateway to another life? We cannot understand or comprehend death, because we do not understand life. We talk about it, but we do not know what it is, this mysterious ingredient, so apparent, so sturdy, yet so quickly and quietly gone. Some have tried to explain the mystery and some, in a leap of faith, have embraced the explanations as fact. Most of us, I think, have come to trust the mystery. As we are confident of the sunrise and the return of spring, so we trust that the mystery is a limitation on our sight. We are not afraid, but we know that one of death's dimensions is mystery.

Another dimension appears. Its name is joy. It comes a stranger in the midst of tears. It is compounded of many elements. We have seen heroism in the face of tragedy. We have felt the assuaging touch of compassion and sympathy. We have confronted life's mystery and are not afraid. Life has been redeemed from tragedy. We also see a surcease from pain and decline, and for it, too, we are grateful.

So, what began in tragedy, ends in joy. In looking at death, we see life more clearly. We understand that humans confront an inevitable tragedy with heroism that gives purpose and meaning to life, compassion that brings the warmth of human comradeship against the cold night of anguish. Death does claim its own, but it claims not craven cowards, but heroes. No wonder Paul could write, "Where, O death, is now thy sting?"

There are those who find supernatural overtones in the story of Jesus' death and crucifixion. There are those who are thereby confirmed in their own faith. However this may be, there are human dimensions sufficient to stimulate deep thought. Surely there was the tragedy of a man being executed. There was heroism in him, too. His death has called forth great depths of human compassion in the centuries that have come and gone since that day. There is mystery, to be sure, in the stories of his resurrection. And joy — enough to make us sing, "Come, ye faithful, raise the strain of triumphant gladness!"

DECATUR MINISTERS HELP PEOPLE WITH PROBLEMS

"If your problem troubles you — big or little — it is important to us" declares a little pamphlet urging people who want confidential help to make an appointment at the Pastoral Counseling Center in Decatur, Ill. Conducted by the Decatur Council of Churches in co-operation with Family Service and the local Mental Health Clinic, the service is available from Noon to 5 o'clock, Tuesdays through Fridays.

"We did not advertise this service until we evaluated it," states Mrs. Lelia Lytle, executive secretary of the council, "but now it seems to be meeting a definite need in the community." People in trouble are asked to "sit down, relax and talk it out with someone who cares" and clients come back each week to the same minister, one of a carefully selected volunteer group. Referrals between Family Service and the downtown Counseling Center are frequent, Mrs. Lytle reports.

In the regular monthly Counseling Seminar conducted for ministers by the Decatur Council, twenty-five are taking part with doctors and psychiatrists at the local hospital. Subjects discussed include the dominating person, the unmarried mother and the anxious person. Mrs. Lytle notes that a small group of young ministers also attends the hospital clinic once a week "to face their own shortcomings."

The hope of the world is that wisdom can arrest conflict between brothers. I believe that war is the deadly harvest of arrogant and unreasoning minds.

— Dwight D. Eisenhower

Which Way Americans?

Gale McGee

More than one hundred years ago, the British historian, Lord Macauley, warned, "Your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth, with this difference: that your Huns and Vandals will have been engendered within your own country by your own institutions."

Senator McGee and Mr. Helie

STRUGGLE in the present world has come to be a conflict between consistently conflicting ways of life, that of totalitarianism on the one hand and of our own free society on the other. After a heroic crusade by ourselves through both hot and cold wars, we in America have emerged as the hope for those peoples who believe in the integrity of the individual, in national independence and in moral strength.

Yet, at the very moment when the challenge to our leadership is the greatest, our position seems to be wobbly and uncertain; at the very moment when Mr. Khrushchev openly declares economic war on the United States, we seem to cringe in uncertainty behind an economics of scarcity rather than develop and use our God-given abundance in the interest of mankind. All around us we see fellow Americans who have confused consumer luxury with national prosperity; an entire nation which wallows amid surplus foods when most of the world has too little food; a nation that seems to have lost its dedication to high principles amid an abundance of materialistic gimmicks; a nation that has surrendered ideals to gadgetry.

These passing attributes reveal a nation and a people who have lost sight of their national purpose. Two facets of American life reveal the moral decadence and massive public hypocrisy which have overtaken our land. One is in the realm of economic abundance, the other in the realm of idealogy of freedom.

In the first, our national obsession has become that of producing less and less in a world that cries out for more and more. We have been seduced by the wishful image of bargain basement taxes and balanced budget. We have been afraid to ask ourselves the right questions for fear that the right answers would require greater sacrifice. As a consequence, a great national hypocrisy has emerged with citizens demanding lower taxes and balanced budgets in the same breath that they demand more services for themselves and the country as a whole. Unless and until someone confronts the American people themselves with the harsh consequences of this hypocrisy, the American position of great economic strength will have been forfeited.

Yet, in an election year, who has the courage in whatever political party to tell the electorate the frightening burden of need rather than the more pleasing illusions of personal comfort? Who has the courage to discipline the public mind to the harsh requirements of economic warfare and the drafting of a national budget geared to such goals? While it is easy to blame the politician, the root of the blame goes back in large measure to the public mind that has become dishonest with itself.

It is time that we lay on the table what it is we, as a nation, must do to survive rather than what we can get by with in order to exist. This will require setting up national priorities which put first things first and leave convenience and comfort last. If our materialistic opportunity in economic warfare stems from our God-given abundance, our idealogical and psychological opportunity stems from our ex-

ample of dedication to freedom. Yet at the very moment we are upholding freedom as a torch to light the world, we ourselves seem to be stumbling amid our own uncertainties in regard to it.

Developments on two fronts reflect a public distrust in what we say is our dedicated way of life. One is reflected in the recent regrettable incident of the Air Force Manual. While the Manual itself makes it clear that the most dangerous attribute of Communism is that it resorts to appealing ideas, the Air Force Manual nonetheless proposes to combat those same ideas with professionally trained patrioteers.

Thomas Jefferson reminded us in his first inaugural that "If there be any among us who would wish to dissolve this Union or to change its Republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it." What our long history should have taught us is that you cannot legislate ideas out of existence. One can only fight ideas with better ideas. The attempt to attack the great churches of America through the innuendoes of suspicion is but a sordid remnant of those moments not too many years ago when America not only distrusted herself, but Americans were said to distrust one another.

A second manifestation of our internal uncertainty about ourselves is reflected in the drive of supposedly well-intentioned groups to demand loyalty oaths of certain college students. Once again this reflects a distrust of what we have always proudly held up as the greatest strength and resource of our way of life — education. There can be no explanation of the Communist disclaimer oath other than a lack of confidence in the basic principles of education. My deep conviction remains that the pursuit of truth, wherever it may lead, is the greatest bulwark of all against alien philosophies and ways of life. Once more, our Hollywood and Madison Avenue jag has tempted us to believe that loyalty can be packaged and bought. What we have yet to learn again is that loyalty cannot be legislated; loyalty cannot be coerced; loyalty can only be earned and inspired. Loyalty is an article of faith and a deep sense of dedication.

Concerning this decline in American goodness and the resultant tarnishing of the American image, no one has written more eloquently than my old friend and your esteemed trustee, Roland Gammon. It was my privilege last week to read his crusading *Variety Annual* article into the Congressional Record. Let me read you now a telling paragraph from Mr. Gammon's flaming indictment of our current drift: "Having tried everything else, let us try honesty for awhile. If we can't go back to plain living, let us at least practice high thinking, gracious speaking, just dealing. In good conscience, Madison Avenue's Everyman must learn to be the gentleman he seems, must lead in correcting the professional abuses that prevail. He also must learn to say 'No' to both client and cash when the proposition turns out to be something less than the best."

The time has come for Americans to rededicate themselves to definite goals, to set up serious objectives and to set a new course on the high level that inspired the earlier, richer chapters of our national history. This would involve: 1. Assessing our total national needs and, in equating them with our international obligations, arrive at that price tag as a budget goal. 2. Refocusing our total effort in the direction of people instead of things. For example, to help people help themselves not because they're anti-Communist, not because they will oppose Russians or Chinese, but only because they are people.

Let us make it clear that in our abundance, we desire to help others out of the goodness of our hearts rather than out of the desperation of our souls. This simple formula of forthright honesty with ourselves at home and abroad will provide the edifice of the new America of the decade ahead.

TONGUE-TIED?

Usually talkative Unitarians and Universalists are tongue-tied when they speak to the minister after service. If you wish to indicate your interest in the sermon, these are opening sentences we suggest:

I enjoy that sermon every time I hear it.

I know how busy you've been with other things this week.

I hope there were no visitors here this morning.

I suppose that was a good sermon — I couldn't hear a word you said.

I can't remember what it was, but something you said was very profound.

That was most interesting. Of course I know you don't really mean it.

I'm sorry that you're not feeling well.

I wish you wouldn't preach about religion.

As I've always said, preaching is not a minister's most important job.

— CHRISTOPHER RAIBLE, *Jamestown Unitarian*

Poets in Epitome

XI John Betjeman

Llewellyn Jones

AMERICAN readers of John Betjeman are perhaps largely familiar with him through the *New Yorker* and other magazines, although some of his earlier books may likewise have been published on this side. Now, however, Houghton Mifflin has issued *John Betjeman's Collected Poems* compiled with an introduction by the Earl of Birkenhead in a pumpkin-bound volume which in addition to having eye-appeal is almost pocketable.

John Betjeman is a lucid poet. But so many people have learned to equate obscurity with profundity that when a poet is a user of ordinary syntax, of simple words, and into the bargain is a past master of comic verse, only the judicious will see that he is also a very serious poet. Indeed, his introducer points out as one of his most serious preoccupations an almost morbid apprehensiveness about death, the act of dying, in spite of Mr. Betjeman's expressly Christian bent.

Pervading the book is his love of middle-class, lower and upper, English life in its smallest familial and architectural manifestations. Some decades ago, when Auden, Spender, *et al.* were in their pro-communist phase, I bought at a remainder bargain a book which, if memory serves, was by Stephen Spender and entitled *Beyond Liberalism,* and which argued for collectivism on the ground that the best our present system could accomplish was a multitude of detached villas, similar in architecture and housing to middle-class families and potted plants. Well, as far as Mr. Betjeman is concerned, that's all to the good, and if they have a tennis court, so much the better, and the bigger the girls are who play against him, the better still:

> Pam, I adore you, Pam, you great big mountainous girl,
> Whizzing them over the net, full of the strength of five.

Another of Mr. Betjeman's major themes will appeal to the New England religious mind as intimately as to that of old England: his solicitude for the church buildings of his religion. The English landscape, like ours, is dotted with churches, and like so many of our own, these buildings are historic as well as religious. Indeed, the second poem of this collection is a "Hymn" of what a commentator on Jane Austen's novels once called "regulated hatred" of what goes on under the name of "restoring" churches.

> The Church's Restoration
> In eighteen-eighty-three
> Has left for contemplation
> Not what there used to be.
> How well the ancient woodwork
> Looks round the Rectory hall,
> Memorial of the good work
> Of him who planned it all
>
> He who took down the pew-ends
> And sold them anywhere
> But kindly spared a few ends
> Worked up into a chair.
> O worthy persecution
> Of dust! O hue divine!
> O cheerful substitution,
> Thou varnishèd pitch-pine . . .

And that this protective interest, while archaeological is also religious, becomes apparent in a number of other church poems such as *Sunday Morning, King's Cambridge,* which ends:

> In far East Anglian churches, the clasped hands lying long
> Recumbent on sepulchral slabs or effigied in brass
> Buttress with prayer this vaulted roof so white and light and strong
> And countless congregations as the generations pass
> Join choir and great crowned organ case, in centuries of song
> To praise Eternity contained in Time and colored glass.

Betjeman is an extraordinarily accomplished metrician and he enjoys playing the magpie: his love and admiration for those whose tunes he mimics

are too obvious to permit us to call these pieces parodies. Thomas Hardy, his brother in the love of old English churches, though not in the acceptance of the theology preached in them, receives two such tributes. One is a serious poem, picturing the resurrection of Hardy, carrying with him to the throne of God all his motley array of good and bad characters. The other is serious too, for that matter, but with an added refrain or rather series of refrains which make it an extraordinarily funny poem. *Dorset,* built around Hardy's very early poem, *Friends Beyond,* has this first stanza:

Rime Intrinsica, Fontmell Magna, Sturminster
  Newton and Melbury Bubb
Whist upon whist upon whist upon whist drive,
  in Institute, Legion and Social Club.
Horny hand that hold the aces which this
  morning held the plough —
While Tranter Reuben, T. S. Eliot, H. G. Wells
  and Edith Sitwell lie in Melstock Churchyard
  now.

And after two more stanzas, each adding a few more names to Hardy's "William Dewey, Tranter Reuben, Farmer Ledlow late at plough," Mr. Betjeman appends a note: "The names in the last lines of these stanzas are put in not out of malice or satire but merely for their euphony."

Another Betjeman theme is again common to old England and New England, with the mother-country ahead at the moment, but with America rapidly catching up. You might call it the theme of quick modernization. Treated satirically for the most part, we have in *The Town Clerk's Views* an interview with the modern type of an official whose

. . . only weakness is a lust for power
And that is not a weakness, people think,
When unaccompanied by bribes or drink
So let us hear this cool careerist tell
His plans to turn our country into hell. . . .
Oxford is growing up to date at last.
Cambridge, I fear, is living in the past.
She needs more factories, not useless things
Like that great chapel which they keep at
  King's.
As for remote East Anglia, he who searches
Finds only thatch and vast, redundant
  churches . . .

The elegiac view of the matter is summed up in *The Old Liberal's,* obviously the outcome of an evening visit at the home of the late Robert Bridges:

Pale green of the English hymnal. Yattendon
  hymns
Played on the *hautbois* by a lady dressed in blue
Her white-haired father accompanying her
  thereto
On tenor or brass-recorder . . .

I think such a running together of woodwind
  sound,
Such painstaking piping high on a Berkshire
  hill,
Is sad as an English autumn heavy and still
Sad as a country silence tractor-drowned.

Let me end on a lighter and an American note by calling the reader's attention to a poem which we are asked to read "in a quiet New England accent." It is *Longfellow's Visit to Venice,* a pedagogic masterpiece on the subject of how not to write poetry:

Still today come modern artists to portray the
  buildings fair
And their pictures may be purchased on San
  Marco's famous Square.

HOW TO GET ALONG WITH YOUR MINISTER

Pay him — he has a family to bring up, an education to pay for, and no hope of striking it rich.

Look out for your pastor's future — be certain that when he retires, he may do so honorably and respectably.

Give him a chance for some family life. Devise a plan which will enable him to spend time with his children and wife. Don't kick if he takes it.

Provide for his continued education. It is to the interest of the church that he keep up-to-date on his reading and have time (not deducted from his vacation) to go to school now and then.

Expect thought and accept it — you will not always agree with him. If he really preaches the Gospel, you must expect differences of opinion and not get mad when you don't like it.

Expect hard work and match it. You deserve a man who dedicates himself to the job, but only when you are willing to work just as hard or harder.

— Dr. William K. Newman
Director, Congregational
Christian Pension Boards

Report from the Universalist Memorial Church

Ethel D. Fritts

THIS is a report of stewardship from the present membership of the Universalist National Memorial Church to its loyal friends in other locales who have continued their interest in our church and its program. Your support over the years is not only heartening, but provides a challenge and a responsibility to the active membership.

Dr. Seth R. Brooks, in his twenty-second year as our pastor, continues to hold the respect and affection of all. He is constantly in demand as a public speaker and continues his varied community activities. For example, he is working now on the District of Columbia Committee on the White House Conference on Children and Youth, and serves as a director of Homemakers Service, Inc., and chairman of the Clergy Committee of the Planned Parenthood Association. Mrs. Brooks, in addition to her devoted work in the church, is a vice-president of the Y.W.C.A.

Our congregations have been excellent lately and frequently include members of Congress and Government officials as well as transient visitors to our Nation's Capital. The chairman of the Board of Commissioners of the District of Columbia is among our members, as are numerous others in Government positions of responsibility.

Compliments are often heard for our church music. The choir now numbers twenty, including four excellent soloists, under the direction of William H. Moran. Our dedicated organist, H. Jerome Graham, provides beautiful music on an organ which, because of its age, is in need of complete renovation. After careful consideration as to repair or replacement of such a major item, the Board of Management decided to mark time until we know more of what the future holds for our church. For the same reason we postponed purchase of new hymnals, promised us as a gift.

Inevitably the future of our parish will depend in important measure on outcome of the proposed Universalist and Unitarian consolidation, on which the voting will be completed March 15, 1960. Our membership has voted strongly (140 to 15) against it. Before the poll was held, the matter was discussed thoroughly in the Adult Class, in men's and women's organizations, and in a special parish meeting last November. Everyone is mindful of the seriousness of our position in occupying a building owned by The Universalist Church of America, and at the same time, many of us are distressed by certain trends in Universalist theology today.

Our church plant has been maintained in good repair and our neighborhood, we like to believe, is on the upgrade. Numerous new association and union buildings being erected north of H Street are making 16th Street a prime location. Although parking is a problem, our kind neighbors at the 33rd Degree Scottish Rite Temple make their lot available on Sundays and on special occasions during the week. If property north of our building on 16th Street could be purchased, it would probably be a good investment.

Redecoration of Perkins Hall last year made an improvement beyond all expectations. A lowered ceiling with indirect lighting, colorful glass block windows, and green and white vinyl tile floor have not only improved the appearance but also the acoustics, eliminating much noise. Our people are enjoying the attractive room and now invite friends proudly.

The next project we hope to accomplish will be a face lifting for the second and third floor rooms used by the Church School, in order to utilize the space better and to provide attractive and functional surroundings for our all-important future members. We are proud of the attractive children from infants to teen-agers in our Church School. We're trying to give them good leadership and a liberal religious background.

Not a month goes by without our energetic women's organization sponsoring some money-raising event. Their contribution alone to our annual budget is $720. Our Men's Meeting is more likely to be called on for ushering, vestibule duty, or maintenance work.

Here then, is a very general over-all picture. While not minimizing the problems which will confront us in the next few years, we believe we have a loyal group, united in purpose, which adversity may bring even more closely together.

Faith, Hope and Universalism

J. Henry Hanisalo

What do ye more than others? Do not even the Gentiles the same?
Matt. 5-47

FAITH, HOPE AND UNIVERSALISM: these are keywords for our meditation. To illumine the keyword faith, I share with you a vision seen in the words written in praise of a native-born son of North Carolina, affectionately called Father Inman. The faith of James Anderson Inman is illumined in words written by Dr. van Schaick in an article included in the *Canfield History.* Dr. van Schaick's article, *Universalism in the Mountains of North Carolina,* describes Inman's faith in these words. "Some people might think that Father Inman, an old school controversial teacher, would not have approved all the new methods found in present-day Universalism. But three things make me think that he would. One, is his deep conviction that God was too good to everlastingly damn *any* of his children. A man in his environment, with his training, big enough to accept that belief and live up to it when it meant bitter opposition, must have been a fairly big man. Second, is his faith in Sunday schools and work for children. Third, is the strong tradition, everywhere he was known, that always and even in extreme old age "he had great visions of better things to be."

All of us can agree that Father Inman — even in those distant, troubled years of the mid-1800s — "had great visions of better things to be." Such hope, certainly, is one key to our Universalist vision seen either dimly or clearly. And I have found, in my stay among you, that hope is a cherished vista.

In the Universalism of Father Inman's time, a vital faith, or hope, for Universalists was the belief that there could be no endless hell, the faith "that God was too good to everlastingly damn *any* of his children." All eventually would be saved, and this did mean any and *every* person.

Universalism was then, and is today, such a faith. And it is such hope, and such love. Then as now our faith was persecuted. And now as then, we must be able to withstand any and all persecution. For as van Schaick also wrote: "I gained a clearer idea of the opposition which Father Inman had to face, even from old friends and neighbors, when he became a Universalist."

Father Inman, can we not all agree, still enables us to envision our own Universalist faith. Envision a faith in the salvation of all mankind; faith in our children and in the education of children; faith in a universalist view of a better world to be. This was, and remains, the trinity of Father Inman's faith. And for myself, such faith is a summation of St. Paul's trinity: "Now abides faith, hope and love, these three, but the greatest of these is love."

To illustrate the vista and vision of a universalist love, I again quote from the *Canfield History* a letter written by the Rev. Joseph Fitzgerald. His self-explanatory letter reads:

"Seven Springs, North Carolina, February 19, 1927: It has been my privilege to preach Universalism in North Carolina for nearly two years. I appreciate more and more the privilege of preaching in a free pulpit. I was born of Baptist ancestry. Necessity drove me to seek a place where I might preach as I saw the truth, where I was not expected to subscribe to creeds bequeathed to us from the Dark Ages. Somebody has said that there are two views of the truth. One is that truth is a precious gem handed down from generation to generation. Another is that truth is a kind of seed that will bear fruit whenever sown in the right kind of soil. This is the Universalist view, and in the Universalist church I find a spiritual home.

"It is my privilege to preach to sincere, open-minded people. I am preaching to many who heard the faith proclaimed by Fathers Clayton, Burrus, Shinn and others. I have abundant faith in the seed I am sowing and also the soil. Very Sincerely Yours, Jo. T. Fitzgerald."

Fellow Universalists, may I also say that I share with you an abundant faith in the seed we here sow. Even as we have faith in this fair soil of North Carolina. Yet, and this should now appear very clear to us, that if we have faith then, inevitably, we must also hope.

I recall an experience from my theological school

As the **Leader** was going to press, news came of the sudden death of its editor and manager of the Universalist Publishing House, Emerson Hugh Lalone.

Dr. and Mrs. Lalone were at the home of Dr. and Mrs. Wallace G. Fiske attending a meeting on **Leader** business when he was stricken. He died in the Hartford Hospital Thursday morning, March 24.

Memorial Services were held at Goddard Chapel, Tufts University, Medford, Massachusetts, March 30. In June a Memorial Service will be held at Gunnison Chapel, St. Lawrence University, Canton, New York.

An appreciation of Dr. Lalone will appear in the May number of the **Leader.**

days. One morning en route to Tufts University, passing a church, I noticed a large sign planted in front of that church on which was painted "This is the House of Hope."

It is my hope that every Universalist church is, at least, a house of hope. Yet not only of hope but also, of faith and Universalism. For it is my firm belief that the theological, social-racial problems, so sorely besetting us, shall be happily resolved by faith and hope and Universalism. These things shall be, even if ever so gradually.

Surely, hope is a prime virtue; surely, universalism is the prime need of our time. Yes. Even as our own poet-preacher, Henry R. Rose, pleads with you and with me and with all mankind to:

> Build me a church, the Master said,
> A church that I will be proud to head,
> Build it with people of every creed.
> Build it to serve the world's true need.
> And when the cornerstone is laid
> Call it the Church of the Unafraid. . . .
> Afraid of none, as free as air,
> Attuned to joy, breathing our prayer
> The friend of each soul God has made,
> Shall it be America's Church of the Unafraid?

Amen, and so be it. Let our faith build for our todays and tomorrows a "Church of the Unafraid." And yet an even stronger, universally courageous church. A church even greater than mere charity or love, however brave.

Whatever our condition, whatever the destiny of our own faith-hope-Universalism, now; we cannot preach hate doctrines! We cannot preach war, or a do-nothing brand of religion! Plainly our destiny is to preach a faith that dares aspire and dares dream; a hope that builds and is unafraid. This is a universalism that shall triumph! And triumph it will because we do preach a religion for today, making (however gradually) for better tomorrows, better tomorrows for all races, creeds and conditions of men.

Persons and Events

The Judge visits his children during the holidays. Judge Ervin D. Fritch, retired veteran of the Common Pleas Court, Akron, Ohio, long-time member of the Akron Universalist Church, is shown here during a luncheon engagement with four recipients of scholarships at the Akron Municipal University. These scholarships are provided by the Ervin D. and Ada B. Fritch Fund, set up by the Judge at the University. Judge Fritch is the founder of the largest, individually, financed program in effect at Akron University. Shown from the left are: Linda Faith and Judith Ausmus; in the rear Franz Schuberth and James Holder.

New and enlarged facilities for religious education at the First Unitarian-Universalist Church, Cleveland, Ohio. Shown here are Dr. Robert Killam, minister of the church, with the donors of the Peterson Wing, dedicated February 7, 1960. With Dr. Killam behind the plaque are left to right: Ethel B. Peterson and Thomas F. Peterson, the donors. The plaque reads in part, "This wing to provide increased facilities for religious education is named in honor of Thomas F. and Ethel B. Peterson in appreciation of their wide-ranging interest in the improvement of education and their extraordinary generosity and devoted service to this church and to the whole Unitarian cause."

Ryder Community Center, Chicago, awards columnist citation at annual dinner. Columnist Irv Kupcinet receives Good Citizen Award at annual dinner of the Ryder Community Center at Hotel Sherman from toastmaster Preston Bradley. Looking on are Winston Kennedy (left), chairman of the Board for Ryder Center, interracial settlement house sponsored by The Universalist Service Committee and Seymour Orner, (right), chairman of dinner.

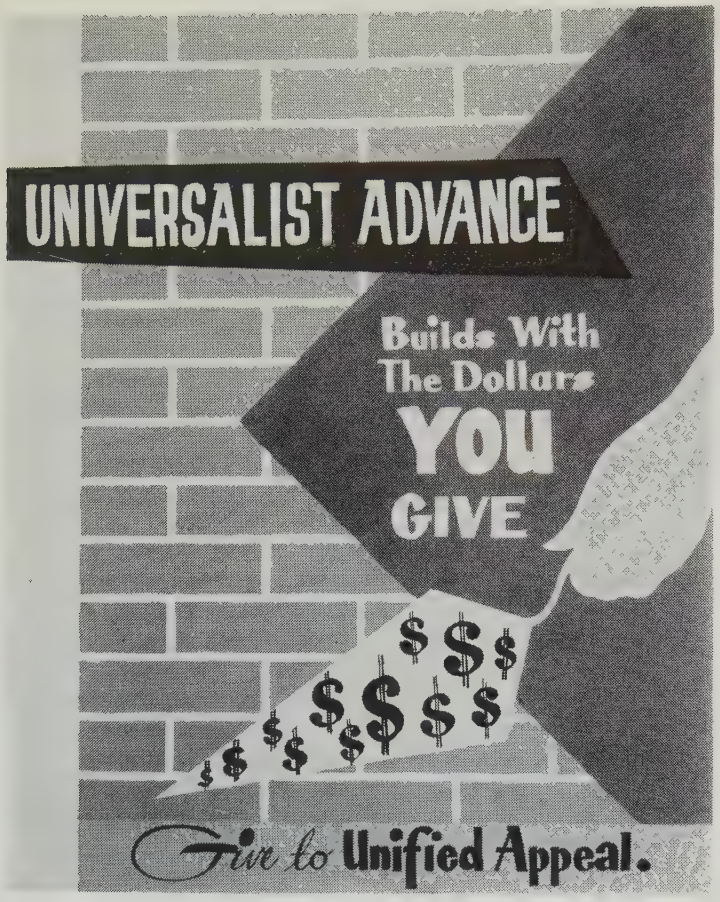
Thomas Jefferson to Benjamin Rush

Monticello, September 23, 1800

Dear Sir, — I have to acknowledge the receipt of your favor of August the 22d, and to congratulate you on the healthiness of your city. . . .

I promised you a letter on Christianity, which I have not forgotten. On the contrary, it is because I have reflected on it, that I find much more time necessary for it than I can at present dispose of. I have a view of the subject which ought to displease neither the rational Christian nor Deists, and would reconcile many to a character they have too hastily rejected. I do not know that it would reconcile the *genus irritabile vatum* who are all in arms against me. Their hostility is on too interesting ground to be softened. The delusion into which the X.Y.Z. plot showed it possible to push the people; the successful experiment made under the prevalence of that delusion on the clause of the Constitution, which, while it secured the freedom of the press, covered also the freedom of religion, had given to the clergy a very favorite hope of obtaining an establishment of a particular form of Christianity through the United States; and as every sect believes its own form the true one, every one perhaps hoped for his own, but especially the Episcopalians and Congregationalists. The returning good sense of our country threatens abortion to their hopes, and they believe that any portion of power confided to me, will be exerted in opposition to their schemes. And they believe rightly: for I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man. But this is all they have to fear from me: and enough too in their opinion. And this is the cause of their printing lying pamphlets against me, forging conversations for me with Mazzei, Bishop Madison, etc., which are absolute falsehoods without a circumstance of truth to rest on; falsehoods, too, of which I acquit Mazzei and Bishop Madison, for they are men of truth.

But enough of this: it is more than I have before committed to paper on the subject of all the lies that has been preached and printed against me. I have not seen the work of Sonnoni which you mention, but I have seen another work on Africa, (Parke's,) which I fear will throw cold water on the hopes of the friends of freedom. You will hear an account of an attempt at insurrection in this State. I am looking with anxiety to see what will be its effect on our State. We are truly to be pitied. I fear we have little chance to see you at the federal city or in Virginia, and as little at Philadelphia. It would be a great treat to receive you here. But nothing but sickness could effect that; so I do not wish it. For I wish you health and happiness, and think of you with affection. Adieu.



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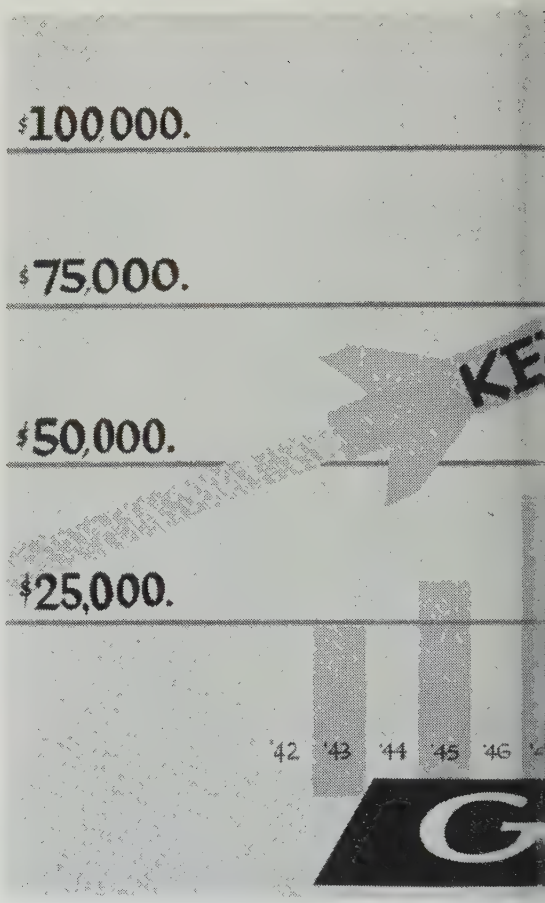

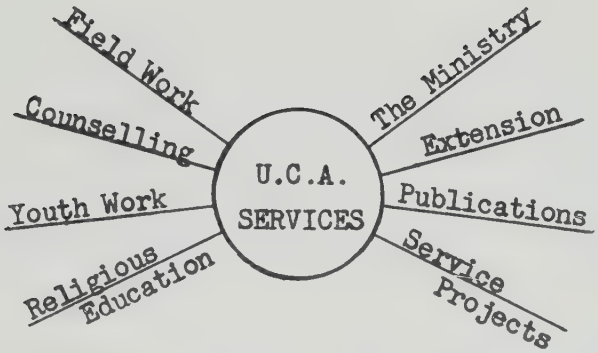

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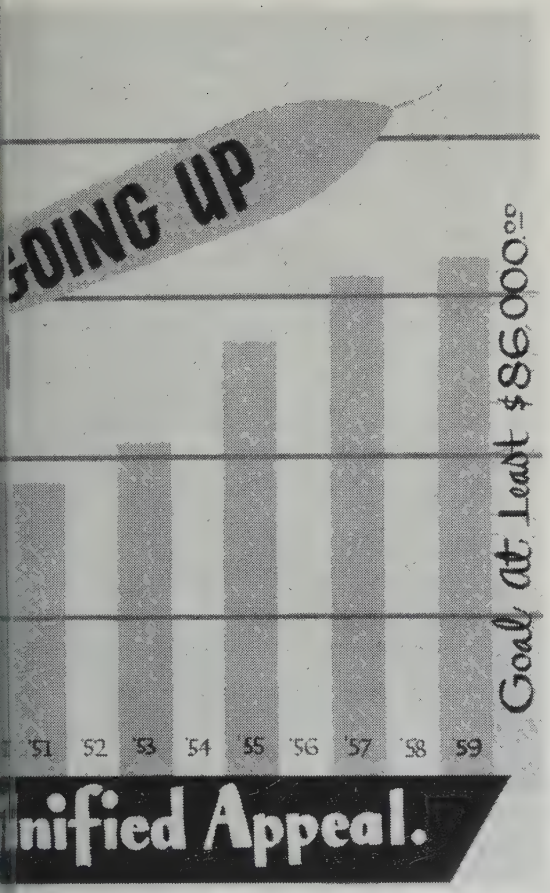

Universalist Church

— TWO WAYS TO HELP —

1 — Make sure your church sends MORE this year

2 — Send your personal contribution NOW to Unified Appeal Office

The Universalist Church
of America

16 Beacon St., Boston 8

HERE'S MY CONTRIBUTION — $ .....

Name .....

Address .....

.....

Please credit to

..... Church

Your Reasonable Service

A USEFUL Lenten practice for the liberal religionist who has no formal disciplines to help him clarify and strengthen and direct his spiritual life, is to seek out more and more thorough and usable (however tentative) answers to basic questions of value and meaning. Indeed, this is not only a useful practice for liberals; it is in fact a necessary procedure for all men and women of good will and intent of whatever religious persuasion. "But, we have sought and found answers," say many liberals. "Indeed, that's why we are liberals." The very fact that we are liberals, of course, should teach us that no answer to anything in this world stays put for long. We have to constantly continue to seek out values for our meanings *in terms of today's needs* and meanings for our values in harmony with today's knowledge.

These needs constitute an unending quest, a never-ending pilgrimage, more difficult than all the formal asceticisms of orthodoxy. For many generations and in many forms, religious liberals have found the ultimate meaning of things in a reality they called Love: Love not a maudlin sentimentality, but Love, a stern cosmic reality in which are united mercy with righteousness and power with wisdom. In an avowal of faith with which Universalists have been familiar for many years, we have stated our faith "in God as eternal and all-conquering Love." Yesterday, today and tomorrow, our job is not to guard this or any other splendid verbalism but to find out what this cherished value means *in terms of the pressing human needs* of our present fearful and confused generation.

This same liberal avowal of faith presumes to affirm "the supreme worth of human personality," as indeed it had better, for without this value all proclaimed meanings become empty shams, "but sounding brass and clanging cymbals."

Our Lenten imperative, therefore, is to seek out more thoroughly and more practically than ever before, the application of our meanings and values to the present human needs of our country and our world in today's pressing problems of race relations, education for the underprivileged individuals and assistance for underdeveloped peoples.

In a conversation with his friend, Walter Gropius, Albert Einstein once remarked that "Perfecting of means and confusion of ends marks our time." The truth of Mr. Einstein's remark is all about us. We have developed techniques that enable us to use vast cosmic energy for our material pleasures and conveniences. So widespread, so varied, so unprecedented are our achievements that we proudly refer to their source as *our* "Know-How." Meanwhile, our vaunted "Know-How" unrelated to any moral or religious "Know-What" or "Know-Why" goes its merry way corrupting the vision of youth, stimulating the greed of middle age, and pushing the inversion of values to the ends of chaotic confusion. Hollywood intimates (and not too subtly) that virtue is outmoded. TV programs give most effective lessons in brutal violence. Even elements of our costly armed forces join the parade of confusion by labeling our churches as institutions infected with subversive leadership. Einstein's remark was truly an understatement. We are allowing our perfected means to what could become a good life, our magnificent communications and transportation; these we are allowing to become the corrupters of both decent cult and wholesome culture. A London periodical recently printed a short four-line jingle which highlights this tragic situation:

"They're packed with horror
Violence, and crooks.
And yet we call them
Comic books!"

This, indeed, is not merely a clever illustration of contemporary linguistic corruption; it is a summary of the moral perversion of our time.

Liberals do not agree with the procedures of the old Orthodox churches in imposing Lenten disciplines on their communicants. This should not blind liberals to the need for individual moral and spiritual disciplines. It is not too much to say that the ultimate test of religious liberalism is in the success or failure of our self-discipline.

MR. ANONYMOUS

SOME remarks made by Justice Black in an opinion holding a Los Angeles ordinance, banning distribution of leaflets, unconstitutional are reminiscent of an important aspect of Universalist history.

Justice Black pointed out that, "Anonymous pamphlets, leaflets, brochures and even books have played

an important role in the progress of mankind. Persecuted groups and sects from time to time throughout history have been able to criticize oppressive practices and laws either anonymously or not at all."

This was very definitely so with respect to eighteenth century European and American Universalism. A dynamic and brilliant young eighteenth-century American Colonial Baptist minister named Elhanan Winchester moved into Universalism under the guidance of the little book called *The Everlasting Gospel. The Everlasting Gospel,* an eloquent and popular treatise on Universalism, was ostensibly written by a Dutchman named Paul Siegevolk. Actually the author was one Nicolai Klein, professor in a German university, who protected his livelihood by writing under a pen name.

In a society where the pressure for conformity is so nearly overwhelming as is ours that great writer "Mr. Anonymous" is an important public servant.

YOUR CHURCH SHOULD BE REPRESENTED

A MEMORANDUM has gone out from the General Superintendent's desk calling attention of all Universalists to the fact that the Special Session of The Universalist Church of America General Assembly called for May 23, in Boston, Massachusetts, must have a legal quorum if its actions are to be binding. "Regardless of the results of the plebiscite, only the votes of the delegates *present and voting in Boston in May of 1960* will determine whether or not there is to be a merger of the A.U.A. and the U.C.A."

Whether you favor consolidation or are opposed to it, it *is* important that your church send a regular and full delegation to your General Assembly.

SLUMMING WITH A PURPOSE

A STUDY COMMITTEE of one of our major political parties, in its recent report on American housing, urged that "more Americans go slumming." With this, we most heartily agree. We hope, moreover, that our other major political party, if it has not already done so, will call attention to the bad housing situation in this country.

Traveling about, east and west and north and south, convinces us that the least admirable achievement of Americans is in the field of housing for our people. Our basic need of shelter is, of course, complicated by many conflicting, vested interests. These go all the way from the interests of owners of antique real estate to members of over-aggressive labor unions and inflexible local building codes barring progress in many localities. Whatever the particular cause for bad housing in any particular area, it is high time that *all interested parties* bring the vaunted American know-how and the basic sense of American fair play to work on the problem of pleasant and decent housing for more and more Americans.

ARE YOU A GOOD CHURCH SCHOOL PARENT?*

Are you a good church school parent? Probably your first response to this question would be one of surprise or of doubt. Perhaps, without much of any thought, you have assumed that, of course, you are a good church school parent by virtue of the simple fact that you make it possible for your children to attend church school and you see to it that they get there with reasonable regularity. So far, so good, but it isn't very far and it isn't very, very good.

Perhaps your first response to the question is one of doubt and self-questioning. You want the children to go to church school and you want them to have a good church school and you do get them there. Very probably you are a very much better church school parent than you think.

Whatever your reaction or your answer to this question, get yourself a copy of the booklet by Lucile H. Lindberg and Dorothy T. Spoerl entitled, *Am I a Good Church School Parent?* Reading this booklet will be helpful in three ways. First, it will help you clear your own mind as to present performance and future possibilities. Second, it will help your church school staff. Finally and in the long run, it will help your children.

Over two dozen practical questions relating to the business of *being* a good church parent are discussed in helpful ways and under five headings. Thus, the over-all question here involved is Am I a good church school parent? — As I Work With the Church? As I Work With the Teacher? As I Work With Other Parents? As I Work With my Own Family? and As I Work With My Child? At the end of a rich discussion of questions under these headings, the editors say, *"Do you do all these things? Of course not! Who could?* But are you doing *some* of them? Are you thinking about others that you might do? Then you probably *are* a good church school parent. How fortunate for your church — and your child!"

To all of which we say a resounding and enthusiastic Amen! And how fortunate for our religious fellowship that we have this skillful team of creative editors, Lindberg and Spoerl.

**Am I a Good Church Parent?,* Council of Liberal Churches, 25 Beacon Street, Boston, Mass. Twenty cents each. Twelve cents each for twenty-five or more.

Reactions Of Our Readers

LAYMEN FOR FERRY BEACH

To the Editor:

It is the belief of some of us who return there each summer that in Ferry Beach we have an asset which far too few of our people appreciate or make use of. Having tried various places for vacation, I can personally say that my family knows of no other place where either a family or an individual can get so much real vacation enjoyment and inspiration at so little expense, as at Ferry Beach.

With its wonderful beach, excellent recreational facilities, building and living accommodations, camping area, chapel in the grove, good food, and the easy access to it as well as to nearby points of interest, we believe that many of our people are missing a real vacation experience in not spending at least a part of their vacations there.

Because those of us who are enthusiastic about Ferry Beach want to help promote much greater attendance there and provide for adequate maintenance and improvement of its present facilities, we would like to organize a laymen's committee which we believe could supplement the work of its present Board. This, we think, it could do by devoting itself to working on some specific projects such as promotion, a fully attended and adequately programmed family week, and later a capital fund drive for specific improvements, which neither the Board nor the specific institute committees have either the time or the resources to deal with adequately.

If you have been a "Ferry Beacher", and want to help in this way, we would certainly like to hear from you. Please write us and give us the benefit of your ideas and suggestions. Tentative plans call for a greater Boston committee which could meet at regular intervals, and individuals in various areas who could serve as district representatives. If you believe in Ferry Beach, let's hear from you.

—Richard K. Eaton
Lexington, Massachusetts

RE: HITLER EDITORIAL

To the Editor:

How true and how much we need the prodding of your Hitler editorial in the February number.

—Laura G. Granger
South Weymouth

MAYBE HITLER WAS RIGHT

To the Editor:

I want to express my thanks and appreciation to you for the fine editorial, *Maybe Hitler Was Right,* in the February issue of the *Leader.*

— Alfred S. Cole
Lebanon, N. H.

PUT UP OR SHUT UP

To the Editor:

Let me add my congratulation to the host of other plaudits which I am sure you are receiving by now for your lead editorial in the February *Leader.* It was a strong, forthright expression of the feelings which many of us have had in the current crisis of hate. But more, you put it on the line to all of us, in re the social implications of our faith. Either we put up or shut up, either the gospel of Love convicts us of our sinful complacency in these matters — sparking us to action — or then we had best confess that that gospel has not now any meaning for our human situation. Be assured that you stirred *me* enough to make me get off my "ecclesiastic dignity"! It was good to be thus reminded of the words I spoke to my congregation at the time of fighting in The Lebanon, i.e.: "What is happening this hour testifies to our spirits — testifies that we men and women of religious and moral sensitivity have really accomplished very little in the world. Indeed, the major achievements resulting from profound faith in the gospel of Love, lie not in the past, but in the future — our tomorrows, and the tomorrows of our children. The work of faith is not finished; it has scarcely begun!"

So again, congratulations. I write only as an individual, but I am certain that a host of your ministerial colleagues would — if they could — join me in saying "Truly, Truly, So be it" to your perceptive lines. Now that the major labors of intra- and interdenominational "housekeeping" are so nearly over; we know that we can expect your pen to produce yet more of this incisive prose-of-conscience.

—Robert M. Bowman
President, UMA
Avon, Ill.

APPRECIATE TRUTH FROM ANY SOURCE

To the Editor:

I was especially interested in some things said in the *Leader* in January. I would like to say a word in regard to more than one article. However, I was especially interested in the message of the able brother and long-time servant of our cause, Harold S. Latham. From his article, I get the impression that he is concerned lest those of his church are wavering a bit in regard to loyalty to Jesus. I should like to say to the brother that I think he need not be the least concerned. At least, let me say that during the many years when I was constantly in touch with our churches here and there, I never came across one that was not ready to enthusiastically affirm faith in the spiritual authority and leadership of Jesus and I believe the same would be true today. Mr. Latham does not like the boast of those who say, "Now we have advanced beyond Christianity." I heartily agree with him in that.

Let us be broad enough to appreciate truth from any source, but let us not be like those at sea who thirsting for fresh water signaled a sister ship for help and the answer came "Let down your bucket where you are." They were near enough to shore so that a refreshing flood from a great river was right at hand though they knew it not.

—Benjamin F. Butler
Seneca Castle, N.Y.

Our Library Desk

BRIGHT GALAXY

Laile E. Bartlett
Beacon Press, Boston, Mass. 255 pages. $3.50
The success story of ten years of Unitarian Fellowships, 1948-1958

It won't spoil the plot to tell you that neither Mrs. Bartlett's success nor that of the Unitarian fellowships is ever in doubt. Here is a commanding subject capable of writing its own script as it turns out, recorded by an energetic, sympathetic and articulate champion. There is no doubt that the flavor of the book is intended to sell fellowships. Mrs. Bartlett writes with a sense of cosmic fervor; her subjects are stars, moons — indeed, the Zodiac of fortune.

From scratch in 1948 to a net fellowship total of 249 in 1958 is an achievement worth recording. And the fact that in the tenth year the fellowships contributed a total of $32,504.96 to the United Unitarian Appeal and the Unitarian Service Committee is eloquent testimony. More commanding, during the ten years some twelve to thirteen thousand people have been involved in the fellowships. And, incidentally, twenty-nine fellowships have become churches.

Many envious souls outside Unitarianism like to explain away the Unitarian success by considering it a miracle. While it has some such element, Mrs. Bartlett makes perfectly clear the tangible seeds and forerunners of the present program. Coincidence or blind chance do not explain the fellowships and such easy rationalizations do injustice to the Unitarian movement. The fact is, for half a century or more, from time to time and even in periods of drought, individuals and groups of Unitarians have attempted creative thought, have plotted courses, and set ambitious goals on charts. Further, the AUA has grown and nurtured lay and clerical talent, men and women of some spunk, know-how and desire — and daring. Most important, the leadership and the rank-and-file of the AUA have gradually created an *esprit de corps* which can result in miracles.

None of the present fellowship or denominational success would have been possible without great morale. To be sure, leaders have been abused, but they have been overwhelmingly assured support, confidence and appreciation. Also, the morale nearly eliminates the isolated Unitarian's joining "foreign" churches. On numerous occasions, I have had Unitarians tell me that they waited or would wait for another Unitarian — and have a group of their own.

Particularly of value are certain of the twenty-seven appendixes comprising eighty-three pages. Charts, AUA policies and practices, and miscellaneous information round out the general history and give substance to Mrs. Bartlett's prose.

There is no doubt that within the AUA, at least, this book will be read more lovingly and often than the Bible. Perhaps this is as it should be, for *Bright Galaxy* is to today what *Unitarians Face a New Age* was in 1936. Together they are a denomination's old and new testament.

— R.S.W.

THE LEARNED MEN

Gustavus S. Paine
Thomas Y. Crowell, New York, 1959. 211 pages. $4.75

This delightful book belongs in every Church School library. Here is the story of that mixed group of "learned men" all the way from high Anglicans of the established church to stern dissenting Puritans who translated the Bible in Elizabethan England between the years of 1604 and 1611. In the midst of political and religious uncertainty, these scholars were charged by their king "to deliver God's book unto God's people in a tongue which they understand."

When in January of 1604, the Puritan, Dr. John Rainolds, addressed his king with the plea, "May your majesty be pleased to direct that the Bible be now translated, such versions are extant not answering to the original," there began a project of major importance to both English literature and Western Christendom. The real miracle, which permitted the completion of this project, lay in the fact that while the groups from Westminster, Oxford and Cambridge were in wide disagreement on many things, they had a great basic unity in their desire to find the right word and the correct phrasing so that God's people might, indeed, understand.

Modern churchmen will be interested in reading this book, to note that the great task of translating the scriptures, like all church projects of all generations, was accomplished in spite of severe financial limitations. King James had ample funds to entertain himself and his courtiers. For the business of translating the scriptures, however, his Majesty simply loaded more work on the translators by elevating them to professorships, bishoprics and other ecclesiastical livings that required substantial increase in their labors. Small wonder that many of the translators died long before the work was done. Done it was, however, under the final editorship of a single man named Miles Smith, who, lacking eloquence as a preacher and with little distinction as a churchman, had that fine sensitivity for the right word and the right phrase that makes a great editor.

— E.H.L.

MINISTER'S FEDERAL INCOME TAX GUIDE

1960 Edition — for Returns on 1959 Income
Sidney D. Rosoff
Harper and Brothers. $2.00

A review of this handy, one-hundred-and-forty-five-page guide will probably come too late for most ministers, but those who have put off their federal tax return can for once be rewarded for procrastination.

Section one, *Minister's Tax Benefits,* will be particularly helpful. The tax structure in effect subsidizes clergymen, the amount of subsidization depending on the clergyman's skill in catching every hidden special privilege. This section will be most interesting for the description of deductions allowed ministers.

To top it off, you can deduct the book's cost on next year's return.

— R.S.W.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

YOUR CHOICE OF A SUMMER INSTITUTE FOR 1960

The Association of Universalist Women is offering Universalist women a choice of five institutes for the summer of 1960, varying as to dates, locations, length of institute and program.

For the second year, the national board is sponsoring scholarship aid for a limited "exchange" program to assist women from various parts of the country to attend an institute of their choice outside their own geographical region. An applicant should write to Mrs. Robert T. Dick, Chairman of Summer Institutes, 516 Middle Street, Belpre, Ohio, before May 1, 1960, stating which institute she wishes to attend, including a brief statement as to the possible value to her of such an exchange.

Shelter Neck Universalist Institute, Route 1, Burgaw, North Carolina, the only Universalist women's institute in the South.

Dates: May 31 (supper) through June 3 (lunch)

Theme: "The Woman and Her Church"

Dean: Mrs. Lucy O. Smith, Route 1, Seven Springs, N. C.

Registrar: Mrs. George Croom, Kinston, N. C.

Fee: $10.00 and each woman will need to take bed linen. All overnight guests are expected to pay the full fee.

Leaders: Rev. Gustav H. Ulrich, D.D., will develop the theme and discuss the role of women in the total church program. Mrs. Gustav H. Ulrich will lead the discussions on the A. U. W.

Added attractions: Art appreciation led by Mrs. Ben Frank Outlaw; music appreciation, Mrs. W. H. Skeels; an evening of readings, Mary Lou Wilkins; and a book review, Mrs. Harvey Mitchell.

Worship services and vespers each day will be led by the various A. U. W.s of the state. Free time for all the "gabbing" and getting acquainted. A hearty welcome, a friendly atmosphere, and plenty of time for stimulating discussions await you at Shelter Neck.

Unirondack, Lowville, N. Y., located in the foothills of the Adirondack Mountains on the shores of Beaver Lake.

Dates: July 5 (supper) through July 9 (lunch)

Theme: "Forward Together"

Program Chairman: Helen K. Sloan, 537 Bird Ave., Buffalo 22, N. Y.

A wonderful spot for mothers who wish to take their children with them, as there are special rates for children, depending upon their ages, and how many you take!

Mid-West at **Allerton House,** Monticello, Illinois, a luxuriant mansion set among formal gardens with unusual statuary and miles of woodland paths, an oasis from the sun-parched corn fields!

Dates: July 6 (supper) through July 8 (lunch)

Theme: "A Universalist Woman and Her World"

Dean: Mrs. Lawrence W. Huff, 424 North Mulberry Street, Clinton, Ill.

Registrar: Mrs. Sylvia Edmiston, 320 S. Madison St., Clinton, Ill.

Rates: $18. for the two days, plus $2.00 registration fee

Program Committee: Mrs. Glenwood H. Baker, Mrs. John MacPhee and Mrs. E. Howard Davis

Murray Grove, Lanoka Harbor, N. J., the birthplace of Universalism in America.

Dates: July 9 (supper) through July 15 (lunch)

Theme: "The Liberal Woman in a Changing World"

Dean: Miss Eloise Wellington

Leaders: Rev. Gilbert A. Phillips, minister of the Universalist Church of the Restoration, Philadelphia.

Mrs. Herman Genhart of the A. U. W. National Board will lead a study group on *Africa.* Miss Eloise Wellington of the A.U.W. Office will lead the workshops on A. U. W. Mrs. C. G. Wellington will be in charge of the crafts program.

Rates: $25. for the six days, plus $1.00 Murray Grove dues and $5.00 registration fee

Ferry Beach, Saco, Maine, is remembered for the beautiful ocean, and church services in the pine grove, but mostly because of the "spirit" of Ferry Beach!

Dates: August 6 (supper) through August 13 (lunch)

Theme: "The Liberal Woman in a Changing World"

Dean: Mrs. Robert T. Dick, 516 Middle Street, Belpre, Ohio

Registrar: Miss Eloise Wellington, 16 Beacon Street, Boston 8, Mass.

Rates: Same as Ferry Beach Park Association, plus $5.00 A. U. W. registration fee. Advance room reservations may be sent to Rev. Herbert Cousins, 148 Main Street, Yarmouth, Maine.

Leader: Rev. Theodore A. Webb will raise such questions as: What is a "liberal" woman? Is the liberal a symptom of our sickness of transiency, or is the liberal an antidote in this unstable age? Is a "liberal" woman a "religious woman"? Is a "changing world" effecting desirable changes in women? What permanent qualities are there for liberal women in a changing world? What does the liberal woman notice when looking out on the swiftly shifting scene?

Workshops: For women who have attended AUW institutes before, we are offering "something new", a study course on *Africa,* led by Mrs. Herman Genhart, acting chairman of the Education Department of the A. U. W. For women who have never attended an AUW institute, we shall have a workshop on organizational problems and parliamentary procedures (leader to be announced); or you may choose the workshop on program planning for your A. U. W. This latter group

(Continued on page 105)

News of Churches and Church People

NEW YORK STATE MOHAWK VALLEY UNIVERSALISTS OBSERVE BROTHERHOOD MONTH

From left to right: Rev. Robert W. Sterling, minister Little Falls and district superintendent, Mohawk-Otsego Association; Matthew Bialock, president of the Little Falls Universalist Men's Club; Rabbi Samuel Wrubel, Temple Beth Joseph, Herkimer, N.Y., main speaker; Rev. Raymond M. Scott, Fort Plain, also a speaker on program; Eaton O. Eysaman, past-president, Little Falls Universalist Men's Club and Toastmaster for the evening.

The Universalist Churches of the Mohawk Valley of New York State met on February 17 at the Little Falls Church for the observance of Brotherhood Month. Nearly one hundred Universalists from five churches and members of the Jewish congregation of the area joined in the dinner meeting.

Main speaker was Rabbi Samuel Wrubel, of Temple Beth Joseph in Herkimer, whose topic was *Liberalizing Human Relations.* In his address, Rabbi Wrubel called for the creation of a "spiritual super-church." He said the Judeo-Christian tradition has the potential for such a super-church in which the Jew would be more Jewish and the Christian would be truer to the ideals and aspirations of his faith. Such a super-church would not be an organized body, but would be the concerted effort toward the realization of the highest ideals of the Judeo-Christian tradition.

In opening his address, Rabbi Wrubel stated that mankind has made a great deal of progress in a variety of human endeavors, but very little progress in human relations. He noted that the only thing that seems to command the attention of the world is material success. Progress is worshiped more than God and yet progress is absurd and meaningless unless there is a golden goal toward which we are reaching.

The Rabbi said that religion is one of the basics in human life, but is too often misunderstood. It is blamed for many of the problems and mistakes of the world and is looked upon as the last, not the first, resort in human relations. The ideals of religion have been sidetracked by numerous creeds, doctrines and labels. It is too easy, he said, to apply labels to people and because of this a kind of complacency has developed which has a disorganizing effect on our lives.

In concluding, Rabbi Wrubel called for greater understanding on all levels if the world is to achieve real brotherhood. Such brotherhood must be based on deep piety and understanding if it is to be meaningful. It is in diversity, not uniformity, that we can realize the greatest potential of human life.

Also addressing the meeting was the Rev. Raymond M. Scott, Fort Plain, who spoke on *Universalist Concerns for Brotherhood.* Other area ministers participating were the Rev. Maurice W. Cobb, Dolgeville-Salisbury Center and the Rev. Thomas Turrell, Herkimer. Eaton O. Eysaman, past president of the Universalist Men's Club of Little Falls, served as toastmaster. Matthew Bialock, president of the Little Falls Men's Club, represented the laymen of the area who were sponsors of the meeting. The Rev. Robert W. Sterling, Little Falls and district superintendent of the association, served as co-ordinator of the program. Members of Temple Beth Joseph, Herkimer, joined Universalists from Dolgeville, Fort Plain, Herkimer, Little Falls and Salisbury Center in the observance of Brotherhood Month.

JUNIOR HIGH CAMPS INCREASE

The co-educational religiously oriented Junior High Camp has become popular among our young people. In 1956, there were three such camps sponsored by the Universalist and Unitarian denominations. In the summer of 1960, there will be twelve camps covering New England, the Southeast, Midwest, Southwest and Northwestern parts of America. Hundreds of capable men and women staff these camps. Alice Harrison, Junior High specialist on the staff of C.L.C., Division of Education, consults with most camp committees and is involved in many as a leader.

Junior Highers return to their local churches more aware of liberal religion and eager to become leaders.

ORANGE UNIVERSALISTS GREET NEW PASTOR AND HIS WIFE

Members and friends of the First Universalist Church of Orange, Massachusetts, tendered a reception to the new minister of the church, the Rev. Alexander Meek and Mrs. Meek in the church vestry, Sunday afternoon, January 24, 1960.

The reception was planned and carried out by the Unity Club of the church. In the receiving line with Mr. and Mrs. Meek were Mr. Robert Powers, chairman of the Church Board of Management and Mrs. Powers, president of the Unity Club.

Alexander Meek, who is a native of Andover, Massachusetts, started his preparation for the Universalist ministry at Tufts University before World War II. He interrupted his education, however, by giving five years of military service to his country. Following his return to service, he completed his graduate work and was ordained. He served the Universalist Church in Stafford, Connecticut, prior to his call to Orange. He has also served his denomination as successful director of the Junior High Summer Camp at Ferry Beach.

Mrs. Charlotte Day, Mrs. Anne Witty, Mrs. Verna Lanou and Jean Witty were in charge of arrangements, assisted by Eileen Estey and Mrs. Jean Williams. Edith Goodspeed and Viola Weeden poured and Mary Lou Bargeron served punch.

MAINE UNIVERSALISTS CONDUCT MISSION ON UNIVERSALISM

Maine Universalists have as an important part of their 1959 - 1960 church-year program a state-wide mission "to reacquaint Maine Universalists with the foundations of their faith."

According to a recent report in the *Lewiston Daily Sun:*

"A father and son team of lay-leaders, Harold C. Perham of West Paris and Joseph A. Perham of South Paris, has already put the program on at West Paris, Bryant Pond, Greene, and Turner churches before groups of lay folk, and with splendid success.

"Rumford, Augusta, and the Portland Church of the Messiah-All Souls are scheduled ahead, and all Universalist Churches in the state are being contacted by the committee. Others co-operating in this movement are Rev. Robert Sallies of the South Paris Universalist Church, Rev. Earle W. Dolphin of the Guilford Universalist Church and Rev. Gordon G. Newell of the Caribou Universalist Church.

"The program consists of a three-minute introductory talk on the aims of the movement, and is followed by a tape recording program of three ten-minute talks by the following Universalist leaders: the Rev. Albert F. Ziegler on *Foundations of our Universalist Faith;* the Rev. William Wallace Rose on *Christian Universalism;* and the Rev. Richard W. Knost on *Our Missionary Purpose to do the Will of God as Jesus Revealed it.*

"The program ends with the passing out of twelve copies of Albert F. Ziegler's book, *Foundations of Faith,* to twelve volunteers who will read them and pass them along to others to read during the year 1960."

BROTHERHOOD SERVICE IN MALDEN

Brotherhood week was observed in Malden, Massachusetts, by a pulpit exchange between the preachers of Temple Tifereth Israel and the First Parish, Universalist. For the past five years, this has been an annual pulpit exchange. This year, a new feature was added to the observance. This feature was a dialogue in both Synagogue and Church by the minister and the rabbi.

At the Sabbath Eve service, February 19, the Rev. Richard W. Knost, minister of the Malden Universalist Church, preached on the over-all theme of the exchange, *One World — Many Religions.* Rabbi Louis J. Sigel preached the sermon at the regular Sunday morning service of the First Parish Church, February 21. On both occasions, Rabbi Sigel and Mr. Knost followed the sermon period with a dialogue on the subject of *One World — Many Religions* together with the impact of world religions on human brotherhood.

MESSIAH UNIVERSALIST HOME, PHILADELPHIA

Many years ago, in North Philadelphia, Pennsylvania, an enterprising congregation of the Universalist Church of the Messiah, in co-operation with the congregation of the Universalist Church of the Restoration, both historic Universalist Churches of the City of Brotherly Love, organized and incorporated, June 7, 1900, what became the Messiah Universalist Home for aging people. It was largely supported by some invested funds of those early enthusiasts and the money received from the guests admitted from time to time.

Our working funds are quite limited, but so is our space. Hence, we trust that we can some day have sufficient space to care for all on our application list. It is a wonderful opportunity to do such work for those in need of a home. Those interested and identified, keep alive the ideals and traditions of our Universalist constituency and the founders of our early Church. To a secretary of many years duration, it appears marvelous that our faithful staff and friends co-operate and arrange to meet the demands, and carry on, saving and serving, "with a smile" which seems to permeate the entire atmosphere and radiate each room.

Yes, our membership is banded together with a three-fold purpose in mind, i.e. for us to strive to remember each one-time co-worker in fellowship, loyalty and service as long as God gives us strength to do our unfinished business.

Our Messiah Home is built on a terrace looking over Broad Street. The guests can sit on the front porch or from their own individual rooms, enjoy the great outdoors. For their daily get-togethers, they have an enclosed, heated sun porch, with radio, television and chairs, couches, and rockers. This porch can be comfortable throughout the year, and has recently, been refurnished and decorated. Occasional entertainments, religious services or lunches are scheduled for the enjoyment of the guests of the Home and their friends. We have accommodations for fourteen guests and the necessary help, perhaps four extra ones. We usually have one or two rooms vacant,

but for economy's sake, we would like to have all our rooms occupied, to meet the overhead expenses and not operate in the red.

Our energetic board of managers meets each month to transact the business of the Home, and handle emergencies. The Annual Donation Days offer an opportunity to meet, eat and contribute toward the maintenance of this project which is caring for the aging folks of our own and other nearby Churches.

Many friends from all over the United States, remember this Home all year, and contribute what they can. Anyone, who is interested, can learn more about it by addressing The Messiah Universalist Home, at 4949 N. York Road, Philadelphia, Pennsylvania. Thousands of friends have been helping since June 7, 1900. That keeps the Home fires burning, and the hearts of all happy as they approach the end of their journey on the highway of life.

— James R. Weakley

UNIVERSALIST CHURCHES — WHEN IN OUR TOWN — WORSHIP WITH US

CALIFORNIA

Pasadena — 11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

CONNECTICUT

Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

Stamford — 11 A.M.
Forest and Prospect Streets
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams — 11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem — 10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

MINNESOTA

Minneapolis — 9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson
Rev. Kenneth K. Marshall

NEW YORK

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

Rocky Mount — 11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

The churches named above are listed in each number of the **Leader**, except July and August, for a modest fee. If you wish your church so listed, write the Universalist Leader, 16 Beacon Street, Boston 8, Mass.

PROGRESSIVE SYMPTOMS IN ALCOHOLISM

(from a lecture by E. M. JELLINEK, Yale School of Alcohol Studies, July 1952)

PREALCOHOLIC PHASE

Alcohol is imbibed in alcoholic beverages to secure some kind of relief. With one out of fifteen of these drinkers there will be more drinking episodes and more imbibed at each episode, leading to the

PRODROMAL PHASE (ominous forerunning signs)

1. Blackout; drinking for effect *per se*
2. Sneaking drinks
3. Preoccupation with alcohol
4. Gulping first drinks
5. Guilt about drinking
6. Avoiding conversation about alcohol
7. Increasing proportion of blackouts to drinking episodes

CRUCIAL PHASE (appearing in addictive excessive drinkers)

8. Loss of control of drinking
9. Rationalizing and alibis
10. Increasing social pressure: compensation
11. Grandiose behavior: compensation
12. Aggressive behavior
13. Persistent remorse and guilt
14. Water wagon
15. Changing drinking patterns
16. Dropping of social relationships
17. Loss of job
18. Drinking is of CENTRAL importance
19. Narrowing range of interests
20. Reinterpretation of interpersonal relations
21. Marked self-pity
22. Geographic escape
23. Changing family activities
24. Unreasonable resentments
25. Protecting liquor supply
26. Neglect of nutrition
27. First hospitalization
28. Decrease in sexual drive
29. Alcoholic jealousy
30. Morning drink

CHRONIC PHASE

31. Bingo and bender
32. Ethical deterioration
33. Reversible deterioration in thinking
34. Alcoholic psychoses
35. Social deterioration in drinking companions
36. Alcohol beverage substitutes
37. Decrease in amounts consumed
38. Indefinable fears
39. Persistent tremors
40. Psychomotor inhibitions
41. Obsessive drinking to remove alcoholic symptoms
42. Collapse of rationalization system and admission of condition and defeat
43. Vague religious desires
44. Solitary drinking (may appear at any point in the progression)

(These symptoms need not all appear in every alcoholic or in the order named)

* * *

For free literature on the alcohol problem send your name and address to

The UNITARIAN-UNIVERSALIST SOCIETY FOR ALCOHOL EDUCATION
16 Beacon St., Boston 8, Mass.

BASIC UNIVERSALIST DOCUMENTS

Titles above are available for use in discussion groups and adult classes.

Retail price $1.60 each

Generous discount for local church bookstores

For details, write U.P.H., 16 Beacon Street, Boston

ORDINATIONS AND INSTALLATIONS

NEWELL DEANE STARR was ordained to the Universalist ministry and installed as minister of the Church of the Mediator, Providence, R.I., Sunday evening, February 28.

The Invocation was offered by the Rev. Philip Randall Giles, General Superintendent of The Universalist Church of America. Dr. Giles also led the congregation in the Litany of Affirmation. Readings were by Dr. Henry H. Schooley, Woonsocket; the Rev. Arthur Seabury, Cumberland; the Rev. Guy Meyer, Burrillville and the Rev. Jan V. Knost, Providence.

Ordination was conferred by the Rev. Peter Lee Scott of New Haven, Connecticut. The Act of Installation was led by Mr. Earle Lewis Young, president of the Church of the Mediator.

The Rev. Robert H. Schacht, minister of the First Unitarian Church of Providence, offered the prayer. Dr. Schacht also welcomed Mr. Starr to the community.

The Charge to the Minister was given by the Hon. Fred B. Perkins, Justice of the Superior Court of Rhode Island and chairman of the Rhode Island Universalist Committee of Fellowship. The Charge to the Congregation was delivered by the Rev. I. Gregg Carter, Westminister Unitarian Church, East Greenwich, R.I.

The Right Hand of Fellowship in the Universalist ministry was extended by Dr. Philip Randall Giles.

The Benediction was pronounced by the Rev. Newell Deane Starr.

An informal reception for the newly installed minister was held in the parish hall immediately after the service.

JAN VICKERY KNOST was ordained to the Universalist ministry and installed as minister of the First Universalist Church of Providence, Rhode Island, Sunday evening, January 24, 1960.

The Invocation was offered by the Rev. Arthur G. Seabury. The Scripture was read by Dr. Henry H. Schooley.

Dr. Robert Cummins, past general superintendent of The Universalist Church of America, preached the Ordination Sermon. Following Dr. Cummins' sermon, a solo, *When I Consider the Heavens,* by Scott was sung by Rosalie Knost, mother of the candidate.

Ordination was conferred by the Rev. Richard William Knost, minister of the First Parish, Universalist, Malden, Massachusetts, and father of the candidate.

Dean Benjamin B. Hersey, Crane Theological School, Tufts University, gave the Charge to the Minister. The Rev. Albert F. Ziegler of Melrose, Massachusetts, and former minister of the church, presented Mr. Knost for Installation. The Act of Installation was led by the Hon. Fred B. Perkins, president of the church.

The Charge to the Congregation was then given by the Rev. Albert F. Ziegler. The Rev. Arthur E. Wilson voiced the welcome from the churches of the city to Mr. Knost. The Rev. Richard William Knost offered the concluding prayer of affirmation. Following the Recessional, the Benediction was pronounced by the Rev. Jan Vickery Knost.

A reception for Mr. Knost in the parish hall followed the service.

OBITUARY

ARTHUR MELDEN SOULE

The Rev. Arthur Melden Soule died at the Doolittle Universalist Home, Foxboro, Massachusetts, February 10, 1960, having been a "resident" for ten years. He is survived by his second wife, Mrs. Emily York Soule, also at The Home and by a daughter, Mrs. Hugh Gilmore of Kingfield, Maine.

Mr. Soule was born in 1872. He served Universalist churches in Grey, and Kingfield, Maine, Taunton, Canton, and Marlborough, Massachusetts, and Harrisville, Rhode Island. He was active in the Boy Scout movement, the Sons of Veterans, the Y.M.C.A. and the Masons and was much loved throughout his ministry.

A memorial service was held at Doolittle Home Sunday, February 14, with Dr. Weston A. Cate, minister of the Foxboro Universalist Church and Chaplain of Doolittle Home officiating. Burial was at Chapachet, R. I.

A.U.W.

(Continued from page 100)

will be led by Mrs. William Ritchison, a trustee of the national A. U. W. from Cuyahoga Falls, Ohio.

In addition, we are happy to announce that Mrs. Theodore Webb will return to lead the music and choric reading groups. Mrs. Gordon Bartlett will continue with the crafts program. Early morning reading on the Outlook, daily worship services, and nature study will be a part of each day's program. The evening programs will be varied and we hope both entertaining and challenging. At least there will never be a "dull" moment! Child care will be provided during the morning sessions.

Every local and state A. U. W. president will receive mimeographed flyers of each of these five A. U. W. summer institutes, announcing the complete program and staff. Please see that these are displayed where Universalist women will see them. Urge the officers of your own A. U. W. to attend a summer institute since they are designed to give specific help in the area of leadership training. Provide financial help and/or child care to enable some of the younger women of your church to attend. Convince families to take their vacation at an institute where mother can attend the A. U. W. sessions.

The program committees of each of these institutes have been trying to plan a program worth your time and effort to attend. Now they are counting on your whole-hearted participation!

— HELEN H. DICK
Vice-president, A. U. W.
Chairman Summer Institutes

The big problems are on this planet, not in outer space. There's not much time to put this planet in order.

— ARNOLD J. TOYNBEE

The greatest enemies of our way of life are ignorance without understanding, and knowledge without wisdom.

— RUTH STOUT

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For information address:
BENJAMIN B. HERSEY, *Dean*
Tufts University
Medford 55, Mass.

VISITING SOUTHERN CALIFORNIA?
Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

THE LOVEJOY COTTAGE, Ferry Beach, Saco, Maine, is for sale. Ought to go to a Universalist minister or layman. Immediate sale desired. Make me a bid. Write to Rev. Warren B. Lovejoy, Box 271, Central Square, N. Y.

Choral Conducting or Musical Director position in a Liberal Church sought. Graduate work at Westminster Choir College, Princeton, New Jersey, completed. Available in October. Write: Bruce R. Lacoe, Westminster Choir College, Princeton, New Jersey.

FREE CHIME RECORDING INFORMATION
"EASTER CHIMES" long-play Album, $3.98. Also Albums featuring Faith, Praise, Prayer, Devotion, Morning, Evening, Wedding, Patriotic, and Christmas, 20 hymns each. Buy three, one FREE. Send check, postage prepaid. CHIMES, 1818 Outpost, Hollywood 28, California.

CENTRAL FELLOWSHIP COMMITTEE

January 26, 1960: VOTED to approve the appointment of the special committee to examine William Lorne Bebee for ordination as follows: Membership of New York Fellowship Committee, and Dr. Angus H. MacLean, Rev. Alfred S. Cole and Dr. G. H. Ulrich.

January 26, 1960: VOTED to transfer Rev. Milton E. Muder to the jurisdiction of the North Carolina Fellowship Committee.

February 11, 1960: VOTED to approve the action of the Pennsylvania Fellowship in granting to Orren B. Alvord the right to perform the usual ordinances as a licensed lay preacher.

February 17, 1960: VOTED to inform the Rhode Island Fellowship Committee that the Central Fellowship Committee has no objection to the ordination of Deane Starr, feeling that his preparation is equivalent to that normally required of candidates for ordination in the Universalist Church.

March 1, 1960: VOTED to approve the appointment of Dr. Morton Enslin as an alternate for Dr. Ulrich to the special examining committee elected by the New York Fellowship Committee to examine Rev. William Lorne Bebee.

March 1, 1960: VOTED to approve the action of the Maine Fellowship Committee in granting retroactively to Richard Norsworthy the right to perform the Christian ordinances as a licentiate looking toward ordination from February 3, 1957 to February 3, 1960.

—ESTHER A. RICHARDSON
General Secretary

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Friday, April 22, at eleven o'clock.

Mrs. Cyrus Springall will speak on *Our Trip to the Mission Points.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CI 7-9078.

— MARION H. PIKE, *Secretary*

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EUGENE GARRETT BEWKES
President

UNIVERSALIST NATIONAL MEMORIAL CHURCH
Corner 16th and S Sts., N.W.
Washington, D. C.

Church School and Adult Group 10 a.m.
Worship 11 a.m.

SETH R. BROOKS, D.D., *Minister*

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CRACKLING

A Texan lad rushed home from kindergarten and insisted that his mother buy him a set of pistols, holsters, and gun belt.

"Why, whatever for, dear?" his mother asked. "You're not going to tell me you need them for school."

"Yes, I do," he asserted. "Teacher said tomorrow she's going to teach us to draw."

MASSACHUSETTS UNIVERSALIST CONVENTION

The 101st Annual Sessions of the Massachusetts Universalist Convention will be held at the Charles Street Universalist Meeting House, Boston, Massachusetts, May 7, 1960.

At all sessions those entitled to vote shall be: (a) ordained clergymen in fellowship of the Convention; (b) three lay delegates from each parish in fellowship, and such delegates shall be members of the parish which they represent and duly accredited and supported by authority of the parish clerk; (c) one lay delegate from each affiliated fellowship unit and such delegate shall be a member of the fellowship unit which he represents and duly accredited and supported by authority of the clerk of the Fellowship unit; (d) officers and trustees of the Convention, and members of the Committee on Fellowship.

—DONALD A. DEANE, *Secretary*
Massachusetts Universalist Convention

NEW YORK FELLOWSHIP COMMITTEE

Transfer of Ronald Marcy from Ohio, September 23, 1959.

Lay license for Lucille E. Smith renewed for three years, May 11, 1959.

One year probationary license granted to Raymond Naseman, October 22, 1959.

Lay license for three years issued to Ralph N. Schmidt Jr., June 4, 1959.

Lay license for three years issued to Doris Trafton, March 4, 1959.

One year license looking forward to ordination issued to Robert Payson December 1, 1959.

Transferred Leon Simonetti to Massachusetts Convention December 10, 1959.

Dr. Donald B. F. Hoyt appointed to N. Y. Fellowship Committee January 20, 1960.

Lay license for three years issued to Edmund Pease Jr., February 6, 1960.

One year license looking forward to ordination issued to Richard Gilbert March 5, 1960.

— MAURICE W. COBB

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(Section 520, P.L.&R.)

ANNUAL MEETING BETHANY UNION CORPORATION

The Annual Meeting of the Corporation of the Bethany Union for Young Women will be held at the Home, 256 Newbury Street, Boston, Wednesday, May 25, 1960.

The Annual Reports will be presented, the Officers will be elected for the ensuing year, and Change of Bylaw will be voted upon.

Luncheon will be served. Please make reservations with Mrs. Dumas before May 23, 1960, CI 7-9078.

—EDITH ADA PIERCE, *Clerk*

THE MASSACHUSETTS ASSOCIATION OF UNIVERSALIST WOMEN

Official Call

The 75th Annual Meeting of the Massachusetts Association of Universalist Women will be held at the Melrose Universalist Church, Essex Street, Melrose, Mass., on May 12, 1960, at 10:30 A.M., for the hearing of annual reports, the election of officers, and for any other business which shall legally come before the meeting.

— MRS. JOHN H. MILLER
Recording Secretary

CRACKLING

When her mother was putting the little girl to bed, she patiently reminded her of her nightly prayer . . . "and, Joanie," she continued, "ask God to make you a good girl tomorrow?"

Joanne looked inquiringly up at her mother, and then asked brightly, "Why? What's on for tomorrow?"

— *The Watchman-Examiner*

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